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century have been more and more broadly based, until where Erasmus used five manuscripts one recent editor employs four hundred, besides quotations in two hundred ancient Christian authors. The latest New Testament editor, Von Soden (1913), has taken account of a still wider range of manuscript witnesses. The Greek New Testament manuscripts definitely known to exist now number more than two thousand five hundred, besides manuscripts of ancient versions, which are still more numerous, and every month adds to the list, so that the student of the New Testament text labors under an embarrassment of riches. Varied forces are contributing to add to these resources: scientific excavation, travel, amateur collection, the opening of libraries once difficult of access, and war in the East, which always dislodges manuscripts from their ancient homes.

Four hundred years have passed since the Cardinal's stately folio was finished. It is now the most treasured possession of many a library, though modern learning has long outgrown the meager materials made use of in its preparation. The university which the Cardinal founded and fostered, and which was attended in the sixteenth century by twelve thousand students, was removed in 1836 to Madrid, and its former home at Alcalá now stands a silent monument to vanished greatness. In the collegiate church near by is the monument to the Cardinal, who after the deaths of Ferdinand and Isabella was for a time master of Spain but whose most lasting glory is the Complutensian edition, through which he stimulated Christian learning and set in motion spiritual influences of more far-reaching importance than he dreamed or perhaps desired.

PRINCIPLES OF CHURCH FEDERATION

II. KINDS AND CHARACTERISTICS

A. W. ANTHONY

Chairman of Commission on State and Local Federation, Federal Council of Churches of Christ in America

In 1883, in his articles describing an imaginary compact of churches, termed the "Christian League of Connecticut," Dr. Washington Gladden gave one of the many impulses which have eventuated in the formation of federations and co-operative combinations of churches and Christian workers. The oldest of the

federations now listed, so far as known, is that in Methuen, Massachusetts, dating from 1887, which bears the name, suggested by Dr. Gladden, the "Christian League of Methuen." So far as the *Directory of Federations* is concerned, which the Commission on State and Local Federations of the Federal Council of

Churches of Christ in America has prepared, this league is the file leader in point of time.

The Christian League of Methuen is composed of seven churches representing five denominations, one Baptist church, one Congregational church, two Methodist Episcopal churches, two Primitive Methodist churches, and one Universalist church. Every member of these churches is a member of the league, for when a church votes to join the league its vote makes every member of such a church a voting member in the public meetings of the league. Under the direction of an Executive Committee this league has united the efforts of Christians in securing and manifesting Christian unity and in advancing the moral and social interests of the community. In general the league has aimed at co-operation among churches, districting of the town for church responsibilities, the recommendation of specific denominational enterprises, and reciprocal exchanges between the denominations. Specific tasks undertaken have related to the public health, the protection of juveniles, civic righteousness, the observance of the Sabbath, the conduct of vacation Bible schools, the prevention of vice, social and religious surveys of the community, and the wider use of church equipment.

The Interdenominational Commission of Maine, which owes its inception to the suggestion of a Methodist minister and the co-operation of a Congregational college president, blazed a somewhat new path in 1890. Organized primarily "to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute re-

gions," its functions for the first ten or twelve years of its existence were almost entirely of a judicial character, as a tribunal to which cases of friction, due to overcrowding or competition between denominations, were referred for adjudication; and its utterances were in general to one denomination or another, in effect, "Hands off!" During the later years of its life it has more and more addressed its constituent parts with the appeal "Hands together!" It has devised a plan of reciprocal exchanges between denominations which has been approved by the Commission on Home Missions of the Federal Council, and recommended by the Home Missions Council of the home mission boards of the denominations of the country. It has held conferences of denominational workers on missions to foreign-speaking people in Maine, and on rural betterment. It has recommended a plan which has been taken up by the Bible Society of Maine for a "missionary on wheels" (i.e., with horse and carriage) "to have pastoral, educational, and agricultural oversight" in a group of towns in which other agencies are not active. One of its fundamental principles has been never to undertake itself a task for the performance of which there are already in existence other organizations.

The statement of principles formulated by the Interdenominational Commission of Maine in 1891 has been so extensively repeated in the constitutions and platforms of other federations in all parts of the country, and even in the model constitution put forth by the Federal Council, as to merit reproduction here:

Church extension into destitute communities should be conducted, as far as practicable, according to the following considerations:

1. No community in which any denomination has any legitimate claim should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers.

4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension may be deemed abandonment when a church has had no preaching and held no meetings for an entire year or more.

7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, or churches of different denominations, should be referred to the commission through its executive committee.

The New York (City) Federation of Churches, organized in 1895, expends more money (\$20,000 a year), includes churches and organizations of more denominations (over forty in number), and is engaged in a more varied, and in some

respects more difficult, task than any other federation in the country. Its general object is to ally its co-operating organizations in "aggressive, co-operative work in behalf of the spiritual, physical, educational, economic, and social interests of individual, family, and community life" in the city of New York.

As a guide in classifying and tabulating federations, when a directory of federations was undertaken, it was necessary to fix upon some standard of inclusion or exclusion, and determine some definitions. It was agreed that a local federation shall be regarded as—

an interdenominational body whose members are elected by the membership of the several local churches, or are appointed by committees or officials of these respective churches as representative of the entire church.

This definition excludes from the category of federations those interdenominational organizations which are limited in membership to one sex, to one age, or to one class of members, or are limited in their objects and purposes, as charitable organizations, educational clubs, or societies for reform. The Young Men's Christian Association and the Young Women's Christian Association are not entered as federations, although they have many of the characteristics of federations; but their activities are limited in each case by considerations both of sex and of age. Out of the Men and Religion Forward Movement issued in many places permanent organizations, which have interdenominational functions and present the characteristics of a federation of churches, with the exception that men only are eligible to membership; all such organizations are

excluded by the definition from the list of federations. The members of a federation may be all men, but yet they must be representative of the entire church, men and women, in order to be recognized as federations, in what may be regarded as the technical sense of the word.

The definition of a state federation, as set forth by the Commission on State and Local Federations, is as follows:

A state federation is an interdenominational body the members of which are elected, or otherwise officially appointed, as representatives of the denominational organizations within a state.

Here stress is upon the official character of the representation; it is not voluntary; it is elected or officially appointed; and the phrasing is intended to be broad enough to include election by synod, convention, conference, association, or other state organization of a denomination, and appointment by a committee, a board, a bishop, or other official duly authorized by special vote or by denominational polity. The state federation, however, is not composed of local churches, as its constituent elements, nor of denominations, in the broad, national sense, but of those fragments of denominations which exist within the limits of a state and have organized for common purposes within the state.

Within a local community there have arisen three quite distinct types of federated churches. The definitions given will distinguish them and somewhat describe them. The so-called "union church," which has been known for many decades, may be defined as—

an organization for worship and the exercise of ecclesiastical functions locally, the members of which sever connection with other

churches and have membership in this alone. It is an undenominational church.

The name "undenominational church" fits the organization better than "union church," inasmuch as nothing has united excepting the individual members, and they are united on the basis of their individual characters and purposes without reference to denominational preferences or connections. Such a church, composed of individuals, is no more a "union" church than is a denominational church; but it is distinctively and emphatically an undenominational church, without affiliations and alliances connecting it with other churches or with an ecclesiastical organization.

In Eastern Pennsylvania there are "union churches," bearing this designation, which are really federated churches. They consist of two congregations and two organizations, of the Reformed church in America (Dutch) and the Reformed church in the United States (German), distinct denominationally, which worship as one body under one pastor. On one Sunday they may gather as the "Dutch" church and on the next Sunday meet as the "German" church, the same people, in the same pews, and with the same pastor. Their benevolences, which under this dual arrangement do not receive their due attention, flow in the channels which may be designated upon the special Sunday when they are brought in, or as otherwise assigned. It is said that between ten and twenty thousand Christians, belonging to these two denominations, worship together in these "union churches." But these are not undenominational churches; and are not

that type of church which usually is intended by the term "union church."

The definition of a federated church runs as follows:

A federated church is a combination of two or more churches, usually small and weak, each preserving its own ecclesiastical existence and connections with its own denomination, but as one local church, employing one pastor, and usually maintaining all services in common. Within it benevolences for missionary enterprises are cultivated and gifts are sent to the several denominational headquarters as agreed upon.

Such churches have increased in number during the last decade. Successful instances of them are reported in Massachusetts, Vermont, New York, and New Jersey; and these union churches of the Reformed churches in Eastern Pennsylvania are of this class. Where the sectarian spirit is too strong for the formation of one denominational church within a community, the federated church proves useful. It has the advantage of preserving the history and traditions of churches once vigorous and independent but weakened by the outgo of population, and it also retains, for the denominational officers and the denominational organizations of a state, an equipoise of interests, without painful amputation or humiliating extinction.

Another type of church, sometimes called a federated church, should be more properly called an interdenominational church. This is defined as—

a church composed of individuals who do not sever connection with their several churches, but unite for local church purposes in a common organization and thus maintain a dual church relationship.

This interdenominational church is purely local in its functions; it provides services for worship, Sunday school for the instruction of the young, and the social features which may accompany religious forms; and at the same time, to some extent at least, it expects its individual members to retain sympathetic and more or less vital interest in the peculiar ministrations and activities each of his own home church or denomination. The members, as individuals, are not cut off from the enterprise and the testimony of their own denominations, although unserved denominationally by the local church.

Against the "union church," in its purely undenominational character, an increasing consensus of opinion alleges inherent and fatal defects. It lacks the fellowship of other churches; it receives no expert oversight and supervision; it has no adequate source of ministerial supply; no religious literature springs from it or returns to it; it has no direct responsibility for Christian education; it has no alliance with, nor responsibility for, missionary enterprises either at home or abroad; usually it fails of adequate instruction in religious truth, and, in experience, it has been proven still to contain the elements of discord and disunion.

As the local ideal to be sought in rural districts, where the people are few and scattered, the Commission on State and Local Federations recommended to the Executive Committee of the Federal Council, and their recommendation was approved, the following statement:

We are agreed that the ideal church within a community, too small for two or more churches, is a single denominational church connected with one of the Christian

denominations, equipped and organized for all forms of Christian service at home and abroad, and that the interdenominational church, the federated church, or the union, or undenominational church should be regarded as expedients, fully justified, although not ideal, when conditions permit nothing better.

This recommendation, in substance, harks back to the great principle, as an expression of practical experience, that unity and diversity are compatible, that Christians, unlike in personal convictions, can combine for worship and for service, and that their worship and their service are of greater consequence to the definite, concrete towns and communities in which they are placed than the

free expression of their inner convictions and preferences. This is the basal principle of federation. There is no attempt to obliterate denominations, nor to ignore convictions, nor to minimize truth. The denominations stand for differences; at the same time they are organizations for common purposes, for the spread of the worship of the Lord, and for service to mankind, and in their organized capacities they represent the highest development of the Christian church, functionally considered, with more diversified parts and agencies and more hopes and ideals for the nations of the earth, than any other organization in existence today.

JOHN THE BAPTIST AND CHRIST IN THE SLAVIC TRANSLATION OF JOSEPHUS' "JEWISH WAR"

REV. BERNHARD PICK
Newark, New Jersey

For many a year men have discussed the reference of Josephus to Jesus. This article by Mr. Pick will be interesting to those who have followed this discussion, if for nothing else than that it offers a good illustration of the way in which ancient documents have been reworked by successive writers.

In the same year in which A. Resch published the second edition of his *Agrapha* (Leipzig, 1906), the Russian scholar, A. Berendts, issued his *Die Zeugnisse vom Christentum im Slavischen "De bello Judaico" des Josephus*. That the Slavic translation of the *Jewish War* by Josephus differed very much from the Greek text of the Jewish historian,

as we now have it, containing many additions of a Christian character was known long ago to Slavic scholars, but caused little or no interest outside of Russia. Thanks are therefore due to A. Berendts for having given these additions to the literary world in a German translation, prepared from different manuscripts. This work, however,